

the **Beacon**



September 1964

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

THE RIGHT TO VOTE	...	...	...	...	321
TODAY'S OPPORTUNITY	...	...	Djwhal Khul		323
MODERN ESOTERICISM	...	...	Foster Bailey		326
ESOTERIC AND SECRET ORGANISATIONS					
			G. A. Jansen		329
THE WAY OF A DISCIPLE	...		Mary W. Turner		334
OUR HIGHER EDUCATION INSIDE OUT (Part 2)					
			Colby Dorr Dam		341
WHY ART?	...	...	Norton Holmes		344
LIGHT (Part 1)	Ian Gordon-Brown		346
BOOKS AND PUBLICATIONS			350
IDEAS AND IDEALS	Muriel Robinson		352

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in these pages*

PRICE: Six issues	U.S.A.,	3 dollars
					U.K.,	1 pound
Single copy	U.S.A.,	50 cents
					U.K.,	3/6

*Countries outside the sterling area the equivalent of the U.K. price
(a free sample copy may be obtained on request)*

Published by Lucis Press Limited, 88 Edgware Road, London, W.2., U.K.

U.S.A. address: Lucis Publishing Company, 32nd Floor, 11 West 42nd Street
New York N.Y. 10036.

THE RIGHT TO VOTE

WITHIN the next few weeks the British and the American electorate will face the personal responsibility of national elections. This is a matter of vital importance, not only in a domestic and national sense, but to all international relationships. The way we discharge this personal responsibility and the influences affecting our choice and decision can benefit from a critical re-appraisal.

There is no doubt that better educational opportunities and facilities, in stimulating and developing the mind, are tending to change the old patterns of established custom and tradition in political matters, which have so largely controlled personal attitudes and actions within the national way of life. It is no longer acceptable to the thinking man and woman to vote according to family habit or class tradition.

A few still vote 'conservative' or 'republican' because 'Father did'; a few vote for a pleasing or persuasive personality; some yield to political or economic pressures for personal benefits. But, by and large, values and principles, good or bad, tend increasingly to influence political choice. The more responsible among the electorate, particularly including the younger and newly enfranchised members of the community, endeavour to choose their candidate or party, according to the political platform, on what they themselves conceive to be the basic and important issues of the day.

Personal opinion, therefore, is increasingly significant as it creates, moulds and maintains public opinion; and public opinion is a power of such decisive strength that no

politician or statesman can safely ignore or flout it. At election time particularly, public opinion is wooed and cajoled, brainwashed and bombarded, from every political platform. Therefore, those among the electorate who truly have the best interests of the greater number at heart, have the difficult task of distinguishing the real from the unreal, the true from the false, the greater good from the less good; and also of seeing and understanding national policies in human terms, world issues and events, and international relationships.

To all this the trained esotericist may add the sum total of his knowledge and experience in identifying the subjective causes behind the outer, obvious human scene. A spiritual perspective on human evolution and world affairs, viewed within the light of the Plan for humanity, can bring a new and compelling element to bear on our recognition of political values and trends.

Considered from the long-term angle of human progress and spiritual unfoldment, we know that the 'soul' of a nation must eventually infuse, irradiate and control its 'personality' expression — as it does within individual man. At a time when we see the personality forces rampant and rebellious in nation after nation, it may seem impossible that soul energy can ever be released with sufficient power through sufficient numbers of people — and in time to avert disaster — to redeem the unregenerate and grossly material aspects of our national way of life. And too often negativity, futility or depression may tend to set in. These are alarmingly destructive attitudes, even in the apparently

impotent areas of uninformed, unintelligent and irresponsible human groups and communities. When negativity and depression smoulder in the consciousness of the intelligent, the spiritually aware and the socially responsible, the destructive effect is proportionately more serious.

Therefore, the esoteric students and servers in the world can play a useful part in bringing their own personal opinions and spiritual convictions to bear on the moulding of public opinion. The personality force of the United States and of Great Britain must be impacted and controlled by the energy, the quality and the purpose of the soul; and only the responsible workers for the Plan within these two world areas are in a position so to work.

The sixth ray American personality, militant, crystallised and reactionary to a degree, fanatical in its one-pointedness and devotion to an ideal, material in its concepts and values, can now respond more adequately to the inclusive, compassionate, generously humanitarian quality of its loving, relating second ray soul. The cleavage between personality and soul has never been so clearly pronounced; it can now be bridged.

The first ray British personality, forceful, dictatorial, self-seeking and authoritarian,

can also submit its sharp angles to the modifying influence of its compelling second ray soul energy. Selfless love, right relationship, justice and order for all, are soul principles which can increasingly control and demonstrate through national policies and government action. Again, the cleavage is clear. The second ray soul, which unites and relates these two world powers, can be evoked with power at this critical moment in world history by those who themselves manifest the fact of the soul in their own standards and values for living, and in their own opinions and choice.

A developed soul sense of responsibility for humanity can blend in the esotericist with the intuitive faculty of an awakened heart, to identify those national figures through whom the soul of the nation can demonstrate, those who stand on the political platform of co-operation and sharing, of human well-being, equality of opportunity for all, of the will to good for all men everywhere in the world, and the continuity of human progress into a united and peaceful world.

Let us be soul-wise in our voting this year, lifting both our own nation and humanity as a whole, nearer to our divine source.

The balance is slowly, very slowly, swinging over to the side of the spirit aspect of the (human) duality; it has not yet swung, even in intention, completely over, but the issues are becoming increasingly clearer in men's minds and the indications are that man will eventually decide correctly, will attain a point of balance or equilibrium, and will finally throw the weight of public opinion on the side of spiritual values, thus leading to a collective renunciation of materialism, particularly in its grosser and physical forms. The time is not yet, but a great awakening is in process; men, however, will only see correctly when this Principle of Conflict is properly evaluated as a spiritual necessity and is used by humanity as an instrument to bring about emergence from the wrong controls and principles. Just as the individual disciple uses it to emerge out of the control of matter in the three worlds, beginning with the emergence from the control of the physical body, passing out of the control of the emotional nature, and formulating for himself a spiritual ideology which enables him to pass out of the control of the three worlds of forms, and so begin to function as a soul-infused personality, so mankind also has to do the same in mass formation.

from THE RAYS AND THE INITIATIONS, p. 606

Today's Opportunity

by Djwhal Khul

In order that both working groups and individuals should receive all that is necessary to carry on the work, the essentials are harmlessness and a happy surrender of time, effort and resources.

THERE is a great law which can be embodied in the words 'to those who give all, all is given'. This is true of the individual disciple and of a Master's group. Most aspirants to discipleship today do not know or realise this law; they do not give freely and fully either to the work of the Hierarchy or to those who need. Until they do, they limit their effectiveness and shut the door on supply, not only for themselves but for the group with which they are affiliated in service. Herein lies responsibility. The clue to supply is personality harmlessness and the dedication of all individual resources to the service of the Great Ones, without restraint and spontaneously. When you, as a disciple, try to live harmlessly, in thought and word and deed, and when nothing is held back materially, emotionally or from the angle of time, when physical strength is so given and the gift of all resources is accompanied with happiness, then the disciple will have all that is needed to carry on his work and the same is true of all working groups of servers. Such is the law. Perfection is not yet possible, it is needless for me to say, but greater effort on your part to give and serve is possible.

The time will, therefore, surely come when you will, as individuals and as part of a Master's group, subordinate your personal lives to the need of humanity and to the intention of the Master. You will *be* and not struggle so hard to be; you will give and not fight constantly the tendency not to give; you will forget your physical bodies and not give so much attention to them, and the result will be better health; you will think and not live so deeply in the world of feeling; you will sanely and wisely and as a normal procedure put the work of the Master and of service first.

What is that work? To provide a working intelligent and consecrated group of servers through whom hierarchical plans can be carried forward and to demonstrate, upon the physical plane, a focal point of spiritual energy. This can then be employed by the Hierarchy to help humanity everywhere, particularly in this time of crisis. The plans of the Hierarchy, as they embody the will of Shamballa, can be and are carried out; the process, however, is either a conscious one or an unconscious mass response to impression. Among the disciples of the world, the response and subsequent activity is a conscious one and leads to intelligent undertakings.

The task of the Master is to evoke from His disciples such a depth of consecrated love and such a realisation of today's opportunity that the personality aspects of their lives will fade out in their consciousness and their main pre-occupation will be: What must be my service at this time? What are the non-essential things in my life to which I should pay no attention? What is the task to be done? Who are the people I can help? To which aspects of the Master's work should I endeavour to give the most help at this time? These questions must all meet with a balanced, intelligent and non-fanatical response and answer.

In considering this whole subject of discipleship there are certain things of which I would like to remind you. If you will reflect upon them you will find they may change somewhat your idea of what constitutes discipleship but they will also enrich your general concept anent this subject.

The first point which I would like to bring out is that accepted disciples are in training for initiation. If, when they approach the Path of Discipleship they fail to grasp this

fact and to give the fullest co-operation, they postpone the time of that initiation. Their grasp of the fact will be demonstrated in the intensity of their proffered service. Planned service is one of the modes of the training. Disciples in the early stages of their work are apt to be primarily interested in themselves and in their own reactions and attitudes to the Master. The fact that they are working in a Master's group seems to them the fact of paramount importance.

A Master's Group and His Ashram

The second thing which I would like to point out is that there is a great difference between a Master's group and His Ashram. This is seldom realised. Many people can be found in a Master's group but the personnel of His Ashram is picked out of that of the group. In a group, the Master is in touch with and aware of the aspiring disciple and he has had a definite contact with Him, but this has involved a personality as well as a soul relation. But in an Ashram only that is to be found within the sphere of influence of an Ashram which is of the soul. Nothing of the personality is allowed to enter in, personality reactions, disabilities, limitations, personality thoughts and all that is material and connected with the lower nature, never reaches the Ashram at all. In the early stages, therefore, of a disciple's work, it is possible that there is little or nothing that the disciple will be able to contribute of any kind for a long time. Only those positively sensed intuitions and those definite soul impressions and impulses which the disciple may succeed in evoking, through meditation and growing purity of intention, can contribute anything to the life of the Ashram. There is consequently a law which protects the Ashram from your limitations. I have been using the word 'Ashram' quite definitely in my effort to lead you to discriminate between a group and an Ashram. An Ashram is basically formed of those who, through their knowledge, devotion and service have worked their way out of a group into an inner centre where the Master's energy, wisdom and effort are more easily available. In order to work their way from the group into the Ashram, disciples will

need most carefully to discriminate between their high grade personality inclinations, their responses to truth and ideals and their true soul reactions, spiritual wisdom and intuitive perception.

The third point which I would like to bring out is that disciples when they form part of an Ashram are subjecting themselves to a greatly increased pressure and are in a position to participate in much wider distribution of energy than heretofore. Today, as the Coming One nears the earth and draws closer to humanity, and as the inflow of spiritual energy from Shamballa into the hierarchical Centre becomes greater, there is a great keying up of human receptivity and a greatly augmented stimulation is taking place with varying effects. This involves an intensified aspiration and spiritual determination. It also signifies an opportunity of an unprecedented nature.

You have been told that when the Buddha came and worked on earth, many aspirants entered the ranks of accepted disciples and many disciples took one or other of the major initiations. There was, therefore, a definite shift of the personnel of the Hierarchy and a great expansion towards Shamballa and, at the same time, towards humanity. When the Christ made His appearance on earth, there was a similar and still greater climaxing effort which culminated in the inclusion of disciples in the Master's inner Ashrams. Hitherto, these Ashrams had been kept for those who had taken the first initiation. Before the time of Christ only those who had taken the first initiation and were initiate formed the Ashram. Owing, however, to the growing sensitivity of humanity, it was then decided that disciples could be admitted into the Ashrams and so be mentally and astrally en rapport with the inner group and begin to form part of the Master's sphere of directed influence.

Today's Opportunity

This is the opportunity which is held out today before the aspirants and probationary disciples. This effort might be termed an externalisation of the Ashram. You have been told that it is the intention of the Hierarchy to restore the Mysteries on earth. This

is the first step towards that objective. If this embryonic externalisation succeeds in functioning and if those participating in this new effort manage to work with unity, love and understanding, and if this proves so strong as to withstand all disintegrating forces, then it may be possible later to increase the membership, power and size of any Ashram. This lies in the hands of the group. Every new person who is put in touch with the Ashram becomes a definite responsibility. The work of integration and of absorption lies with the Ashram and not with the individual. This is not easily apparent until disciples are accepted and integral parts of the Ashram. Such disciples constitute a definite problem.

The question now arises: How does a Master form and organise His Ashram or inner group of which the personnel is provided from the outer group of aspirants? It must surely be apparent to you that a Master, in forming His Ashram, proceeds as automatically as does the Creator. He meditates; he visualises; he speaks and that which he seeks to create and to materialise, in line with the hierarchical Plan, begins to take form. By the power of His focused and directed thought, he attracts to him those whose type of mind synchronises with his, because of ray, karmic relationships, point in evolution and love of humanity. In the words *focus* and *direction* lie the key to any technique or method of contributing to what I might here call the reservoir of thought which is an Ashram. It is a sustained focus, plus a dynamic direction which makes this reservoir of thought contributory to world service and creatively effective. The important thing for an accepted disciple to grasp is what the Master is seeking to accomplish through the medium of His group. This entails, finally, the enquiry, in the mind of the disciple, as to whether he thinks, focuses and works along lines similar to that of the Master. How close is the disciple to the Master's thoughts? The Master is prevented by occult law from using any pressure or power in the effort to swing the minds of those whom he is influencing into unison with his. He may not impose his will upon the disciple; his desires, aspirations and wishes must not be the enforced directing agency in the lives of

those with whom he is in touch. He may impress their minds with what he feels is needed in periods of world crisis. He can express to them what he feels should be done. But it remains for the disciple to decide and prove. Disciples are in a Master's group because of similarity of ideas, even though they sense and express those ideas far less clearly than he does and see the vision as through a glass darkly. But their innate convictions are basically the same and their task is to discover the points of contact, the analogous idealism for the group effort and then to submerge their entire individual lives and activities in the recognised effort. Behind this effort stands the Master, an initiating and distributing centre of power.

A Reservoir of Thought

Every Ashram or inner group is essentially a reservoir of thought and that reservoir has for its spring or source, the ideas, dreams, vision and aspiration of the Master. This is impelled by his monadic potency, influenced by the one who is his Master and developed and fed by his experience, unfolded as his wisdom grew and his capacity to further the hierarchical Plan had been dedicated, used and increased. Then it becomes a clear pool of thought, augmented and fed from the spring of many lives, from the pure vision and consecrated dreams of many disciples.

To this reservoir of pure thought, every pledged disciple is asked to make his contribution and, if he can do so, it will enable the Ashram to meet the need and help every aspirant to pass off the Probationary Path on to the Path of Accepted Discipleship. Every centre or focus of power has a definite sphere of influence and a true, active Ashram is a positive force within the centre which we call humanity.

The disciple now naturally and rightly questions how thought power and spiritual instinct are related, how they can work constructively and how their interdependence demonstrates. I wonder how I can make the idea clear to you? Let me first call your attention to the fact that it is instinct which leads a disciple to respond to a Master's call

Contd. on p. 327

Modern Esotericism

by Foster Bailey

When esotericism first emerged in the west, it was characterised by credulity, devoteism, obedience to the leader, spiritual selfishness. With the advent of the more modern teaching, the focus became more impersonal, and experiments in group service were inaugurated.

AS the result of the pioneering work done by HPB from 1875 to 1890, esoteric training emerged in the western world. The motive for this training, which activated those who participated, was almost entirely self-interest in personal progress on the Path with the goal of 'taking initiation' and of 'meeting a Master'. People took up the study of occultism because it purported to give them extraordinary, uncommon powers and because it was intriguing and exciting. Others of a more studious temperament were fascinated by the teachings of the Ageless Wisdom, particularly the doctrines of karma and reincarnation, the occult Hierarchy of the planet and the oriental flavour. All this involved becoming a disciple, a term at that time very little understood. And this involved a personal relationship with a Master of the Wisdom, the personal meeting of a Master and the attaining of an exalted spiritual status.

Very little was known about the work the Hierarchy was doing and it almost appeared that their chief interest was getting people to become their *chelas*. There was little or no talk about what the disciple would do after he had his illumination and contact. There was almost no talk about serving one's fellowmen, although there was a general recognition that ultimately the disciple would be more useful in the world. In the early esoteric schools obedience to the head of the school was demanded; strict secrecy was maintained; and the atmosphere was highly charged with complacency and a sense of superiority to others who knew not of these things. Thus a stimulation of the personality pride and a developing sense of separateness was built up.

Some of this sort of thing persists even to this day and we are having at the present time an unusually large number of self-proclaimed 'spiritual' teachers who are offering substantially the same incentives for joining their group and supporting them which are mentioned above. The claimed high spiritual status of the leaders is the glamorous factor. These comings and goings of pseudo-leaders are unfortunately side-tracks for some well-meaning, but credulous, would-be esotericists but do little harm in the larger picture.

Paralleling these sorts of groups with varying degrees of publicity and claim making, there is an increasing number of small groups, generally meeting in private homes, with no publicity and with no claim making. The majority of such groups serve a very useful purpose. People get together and study and discuss esoteric teachings in the light of their own understanding with a freedom of attitude and action which is eloquent of the coming in of the new era. It is said that 'humanity is transiting out of the age of authority into the age of experience', and these small private groups are open doors to this transition.

The dominating separative and selfish motives in the early years of esotericism in the western world, and the absence of systematised studies, involving persistent hard work and occult meditations intellectually focused, led to sectarian futility and helped to establish the reputation of esotericists as curious folk, characterised more by gullibility than discrimination. The Plan for humanity and the work of the Hierarchy and any concept of what discipleship really involved, was slowed down by the urge to

reach the public with special bits of teachings about vegetarianism, pure foods, astrological tidbits, numerology, palmistry, etc. It became as time went on less and less respectable to be an esotericist.

Long Range Values

The above drastic picture was not the whole story. Among the western esotericists were many of deeper vision, better intellectual quality and less self-centred motive. So it was that the long range values of esotericism in fact outweighed the unfortunate aspects. It was, however, clear that the whole tone and purpose of esotericism had to be changed and lifted, and this the Tibetan set about doing in 1919 with the aid of new teaching and a new presentation of true discipleship and world service.

Also a new type of esoteric training school was established in 1923 by AAB, leaving behind credulity, devoteism, mystical enticements, obedience to the leader and spiritual selfishness. The goal set was very high, including a mentally polarised life, persistent hard self-training, systematised studies, the writing of papers on the work

and graduated potent exercises in occult meditation.

In due course the group was stabilised enough and intelligent enough and impersonally focused enough so that the Tibetan could experiment with new age group service. Thus what we now call service activities came into being, including Triangles, Invocation and Goodwill work. Meanwhile the worldwide publication of the new esoteric teachings has proceeded in many languages, and the *Problems of Humanity* have become of major interest in which the personal problems of the spiritual aspirant find a more appropriate secondary place.

Thus the hierarchical project of creating a group anchorage of esotericism in the western world has been salvaged and the new, more rational esoteric movement attentive to world need is rapidly emerging. General respect for the esoteric viewpoint is increasing and the inner spiritual needs of humanity are being better understood.

The achieving of this progressive usefulness does not require the creation of a super-exoteric organisation which will spend more

Contd. from p. 325

or note, to his vibration and to his group. Instinct, in its early stages, is the name given to the response of the material mechanism to its enviroing material world, the three worlds of human evolution. Later, upon the evolutionary ladder, the mind appears as an interpreting agency and the nature of the mechanism and of the environment is slowly understood. The relationships become clarified. Spiritual instinct is the capacity of the soul to register contact with the Hierarchy of which the soul is inherently a part, just as in the body a man's mechanical, instinctual responses, reactions and reflexes are an integral part of the material mechanism. In the case of the spiritual instincts, it is the intuition which interprets and illumines the mind. The power of thought as employed in the work of the Ashram is dependent upon the power of the disciple to focus and raise the conscious mind, to contact the soul and evoke the intuition. When that has been successfully done, then comes the unison of the three factors: mental illumination, soul impulse and intuitive perception. This triple combination will produce that type of

thought which will be effective in activity, productive of the Plan, conducive to selflessness and motivated by love.

According to the ability of the group, as a whole, to function under the impetus of the spiritual instinct will be the success of the Master to carry out his plans through the medium of the group. Under divine law, he may not work alone; he cannot work alone. He can inspire, teach, ask for co-operation and give guidance as to the needed work. Beyond that, no Master may go. In this world cycle, the work of the Hierarchy is conditioned by the disciples, and they can well understand, therefore, why the last fetter cast off by a Master is irritation. No initiate can form a true Ashram until all capacity to misunderstand, to express irritation and to criticise has vanished. The power of thought of a Master, if misused, could be a potent destructive force. He must be able to trust himself before his Ashram can run on right lines and with safety.

from DISCIPLESHIP IN THE NEW AGE, Vol. I.

692/698

money and get more publicity with the inevitable degeneration into allegiance to the organisation, its exoteric success and its perpetuation. In the religious field we call this 'churchianity', a powerfully financed crystallisation that smothers Christianity.

We have a fine example of new age spiritual work for the helping of human beings in the new group of world servers. This group of world service is a spiritual organism, but not an exoteric organisation. It stands free from the crystallisations of the rapidly ending old era. The group motive is the result of the total quality of the motive found in the sincere world servers in its ranks. It is spectacularly selfless. It has entirely new age standards of action. It condemns no man, neither his religion nor his sincere convictions. It exercises no exoteric authority and proclaims no cure-all new ideology.

The work in the world being done by the new group of world servers requires large funds but the group itself as such does not. It needs recognition, understanding and subjective support. The way to co-operate with the new group of world servers is by co-operation with and financial support of the work for the benefit of human beings, which is being done by consecrated workers for humanity. Such work is now rapidly increasing all over the world.

The Hierarchy of the Planet

One of the most important things being done by the esoteric group in the world today is the proclaiming of the fact of the occult Hierarchy of the planet. This gives reason and purpose and assured success to the spiritual evolution of humanity. Without it we are adrift in the seething waters of emotional self-interest, with the human mind enslaved to material values. The story of the Masters of the Wisdom is now coming to the intelligent public as a reasonable foundational concept, not as of old as a

glamorous revelation. Along with this a startling new concept of the reality of the Christ as the head of the Hierarchy is emerging. The Christ is increasingly being understood as a great world executive whose vision and purpose includes all religions and all work for human salvage in all the seven major fields of human development. He is now thought of as a real man in actual existence, preparing now to reappear very shortly among men. The devotees of churchianity do not like this and the devotees of Christianity do not really welcome the breaking down of their claimed exclusive possession of him. The knowledge of who the Christ really is and of what he really does grows apace. It is a priceless gift to the confused and struggling mass of men. For this the esotericists in the western world are responsible. Much more needs doing about it.

A renewed sense of usefulness in the modern world is growing among all who have increasing awareness of esoteric realities. What the esoteric group in the world has to offer in the present era is long range vision, deeper understanding of 'God's Plan for Man', the illumining of the values inherent in spiritual realities, the critical necessity for establishing a practical foundation for right human relations, a recognition of the Christ as he really is and more active preparation for his outward reappearance among men.

To want to help humanity is a great step forward for most of us. It liberates us from the slavery of life-absorbing perpetual devotion to helping ourselves. Beyond that liberation lies the desire to have humanity helped, regardless of who does it, which religion is the greatest and what nation has world dominance. It transcends the glamorous enticements of personal spiritual importance, recognition and power. It makes us one of 'Christ's Own People'.

Esoteric and Secret Organisations

Throughout The Ages*

by G. A. Jansen

From the beginning of time, man has always wanted to know what was the original Cause of his existence. Esoteric groups, secret societies, mystery teachings have all tried to find the answer to this query.

FROM times immemorial there has existed what might be called 'a root doctrine', in which the basic laws and principles were contained with regard to God, God's Plans, the Universe, as well as man.

In the *Secret Doctrine* it is stated that 'there is an unbroken oral tradition revealed by living divine Men during the infancy of mankind to those capable of understanding and carrying forward the teaching. Ancient hidden records also exist unaltered. God left not himself without witness'.

For as long as we have a record of history, there have always existed two currents in the world, which we might call the esoteric part of every religion, being the hidden teaching for the select few, whereas the orthodox religion served a very useful purpose for the masses or the profane. This in itself is interesting and is a proof of wisdom, as thereby those members of the human family, who were too far advanced for the ordinary orthodox teaching of the churches, found spiritual nourishment in their multiple esoteric movements.

In speaking about this dual current, esoteric and exoteric teaching throughout the ages, the following words from the *Secret Doctrine* have real importance: "The Ageless Wisdom is the origin and essence of all religions:

a. Spiritual teachers through the ages gave this pure wisdom to the world.

b. Lesser men spread it in a materialised form as doctrine and dogma which ordinary human beings accept unquestioningly as truth, which is sectarianism.'

Some occult writers date the existence of esoteric groups as far back even as Atlantis. When, we are told, because of misuse of

power by the Atlanteans, the whole continent was gradually submerged, a fact about which Plato also tells us, speaking about Poseidon, the golden thread of continuity was preserved by some highly advanced Atlanteans who took the teachings which were to be given to a future humanity with them to their hiding place in Central Asia.

In the secret societies, philosophical-religious systems were developed, where nearly always the same questions presented themselves, which puzzled the great thinkers, such as: 'Why is there anything at all instead of nothing? How was the earth created? Why do we exist? Why does evil reign on earth? What is man's destiny and that of the universe?'

From the very beginning man has wanted to know the cause of his origin the why of his existence and his destiny after death. It was for these reasons that there have always been secret societies where the members pretended to be able to understand the laws which govern the world, and to hold the ineffable secret which enabled them to solve the fundamental problem: 'Whence do we come? Who are we? Whither do we go?' To those questions, the orthodox religion did not give an answer. We must understand that seekers, all through the ages, were pushed on to delve deeper into the mystery and so, almost automatically, secret societies appeared, where the cream of mankind hoped to find the solution, or an answer to those burning questions.

And so we hear of the first mystery temples, the main repositories of esoteric teaching, established in Atlantis; from there, they continued their esoteric work in Egypt, in Greece and in Rome.

As there is a golden thread running

* From an address given at the Arcane School conference in Geneva, May 1964.

through the various religions, we find in the same way mystery temples running parallel with those exoteric religions in Chaldea, in Persia, in Britain, in Gaul, in Egypt, Greece and Rome, in Germany and in Scandinavia; and also with the Incas, the Mayas and the Aztec civilisations. We can therefore safely repeat that no nation and no age has been without its esoteric schools.

First Individual Monotheist

Though not too well known, perhaps, yet of tremendous importance for the development of the esoteric angle of religion, is the Egyptian Pharaoh Akhnaton, of whom it is said that he became the world's first individual monotheist and 'the first prophet of internationalism'. He can therefore safely be regarded as the most remarkable figure in the ancient world.

The Egyptian religion was an esoteric religion *par excellence*, and the rites, in their essential part, were hidden from the people. An exceedingly complicated ritual was enacted in their sanctuaries, mostly in honour of Osiris and the legend dealing with his death and resurrection.

In Greece we find the Eleusian Mysteries; Eleusis is not far from Athens. Those mysteries were consecrated to Demeter and had as theme the union of Zeus and the Goddess; in other words Heaven and earth. As in all ancient mysteries, it was not so much a teaching, but rather a performance of a symbolic nature. There existed the greater and the lesser mysteries, into which one was gradually initiated. Therefore there were two groups of initiates, namely the *Mystes* and the *Epoetes*.

In Greece we also had the Orphic Mysteries. The Orphic cosmogony had a strong resemblance to the Egyptian and Hindu doctrines. We see how Night produces the world egg, the two halves of which form heaven and earth and from which Eros, the Radiant One, the principle of life, was born. According to Mead in his book on Orpheus, the God Eros is not only the Child-God of love, the Greek equivalent of the Roman Cupido, but according to classic literature he quite often plays a much deeper and more important rôle than the one

usually attributed to him, as we can also read in the *Dictionnaire des Religions* by Raystone Pike.

In the Orphic Mysteries, its doctrines on the salvation of the soul, imprisoned in the body and who incarnates or transmigrates continuously from one being into another in endless cycles, were of the highest importance. In them it was taught that initiation, coupled with abstinence and renunciation, enabled the candidate to break 'the infernal chain' of reincarnations.

And then there was, of course, the school of Pythagoras, closely linked with the esoteric teaching of the Orphic group, and which school is often compared nowadays with Freemasonry. It is, of course, impossible to go deeper into the Pythagorean doctrines; his *Golden Verses*, the *Rules for Silence*, and the division of his school into two groups of adepts is certainly known.

In the Roman Empire, the mysteries gained ever more in importance, as the seekers after truth were no longer satisfied with the official Roman religion. There were the mysteries of Dionysus, of Hekate, of the 'Great Mother' Cybele, of Serapis. And at the same time the cult of Isis grew steadily more important and held its own over a long period of time in spite of Christianity. Among the many famous men of those days we must mention Plutarch, who tells us about the mysteries of Isis. Well known is the inscription on the Temple of Isis at Sais as follows: 'I am the one that was, is and shall be, and no human being has ever lifted my veil'.

In the fourth century, religious philosophy was completely saturated by the occult sciences, alchemy, and strange and terrifying rites of initiation.

Rival of Christianity

We should not omit to mention the religion of the Sun-God Mithra, brought back home by the Roman legionaries from Persia. Mithraism was the greatest and most dangerous rival of Christianity. The initiates, who usually met in grottos, had their secret signs of recognition and formed a Hierarchy of seven degrees. This religion was bitterly persecuted by the Christian church, as they

saw in Mithraism a very dangerous rival.

It is said that Catholic authors have always denied the existence of a secret cult and esoteric doctrines in the primitive Christian religion. However, in St. John's Gospel, in St. Paul's letters, as well as in the Apocalypse, there are various statements proving the opposite. At any rate, there existed a number of Christians who, desirous to go further than mere faith, went in search of knowledge, i.e. Gnosis, which would give an answer to the burning questions on all sorts of problems. In those Gnostic doctrines one finds Egyptian, Persian, Greek, Jewish and other elements. Superiority of knowledge over faith was one of their postulates.

With regard to initiation amongst the Gnostics, they had an initiation ritual, sacraments, magic formulas, passwords, signs of recognition, and so on.

The Gnosis has always had an enormous attraction to those spirits haunted by the eternal problem of the antagonism of good and evil. Finally the Roman Catholic church succeeded in destroying the greater part of their literature, but in vain! The Gnostic tradition never ceased to exercise its influence, henceforth in an even more secret way, away from the curiosity of the profane. A reflection of the esoteric teachings from that distant past, but still very much alive, is found in certain rites and symbols of modern Freemasonry.

Of the Islamic esotericism, we must specially mention the Sufis, who have developed a secret society of initiation, at the same time remaining faithful to the precepts of the Koran. Even to this day there are still a relatively large number of Mussulman secret societies, especially in North Africa. Secret instructions are invariably given from mouth to ear.

Very interesting is the fact that somewhere around 600 B.C. a group of wise men appeared, like Pythagoras, Plato, Socrates, and also the Lord Buddha; then Lao Tze and Con Fu Tze in China who, needless to say, all had their own esoteric teaching for a few select followers and who all led up, more or less, to the appearance and the teaching of the Christ.

When the dark clouds of almost complete ignorance descended on Europe at the beginning of the Middle Ages, groups like the Gnostics, the Essenes, and a small sect in France, the Albigenses, who were completely wiped out by the church, were all silently and courageously passing on the esoteric teaching.

And so we come to the Knights Templars, originally a military body who, during the Crusades, had come into touch with eastern esoteric teaching through their Arabian contacts. From this source came knowledge of the Jewish Kabbalah as well as of the Tarot cards.

The esotericism of the Templars is still very much an enigma. We know it was a very famous Order, founded in 1117 for the protection of the pilgrims to the Holy Land. The story of the tragic process, conducted by the envious and jealous King Philip the Beautiful against these men, whom he considered too powerful, has often been told. In 1314 the Grand Master of the Order, Jaques de Molay and a large number of the Templars were burnt at the stake in Paris.

Dante Alighieri

In Italy we find Dante Alighieri, from 1265 until 1321, who has been called 'the most famous initiate of the middle ages'. Violently opposed to Papacy, he seems to have played a decisive role in the secret societies of those days. He is the interpreter of esotericism in his *Divina Comedia*, which is a metaphysico-esoteric allegory, veiling and exposing at the same time the successive stages through which the consciousness of the initiate has to pass in order to attain immortality.

All those fraternities had several points in common, such as signs of recognition, rites of initiation and of affiliation, and tradition, the origins of which are lost in remote antiquity, and of which we find a certain number in modern Freemasonry, for example, the famous legend of the building of the Temple of Jerusalem by Hiram.

So we come to one of the most beautiful legends of the middle ages, the legend of the Holy Graal. The Graal is the sacred cup which, according to the legend, was used

during the Last Supper and in which Joseph of Arimathea caught the blood from the wound of the Christ. The Graal can be found in a great number of legends of the middle ages, invariably dealing with 'the search of the Holy Graal', i.e. the search of wisdom lost. We must think in this respect of the famous story of King Arthur and his Knights of the Round Table. It would take too much time to go into details but we might formulate the story in a few words as follows: The Legend of the Holy Graal is the search for 'knowledge lost' or 'knowledge hidden', which should be rediscovered.

In this respect we are told that a hero, called Titurel, builds a Temple in order to place the Holy Graal in it. Merlin directs the activities of this mysterious construction, initiated by Joseph of Arimathea himself according to the plans of this Temple *par excellence*, the Temple of Solomon. The Knighthood of the Holy Graal becomes here an ascetic Freemasonry. This legend of the Holy Graal is also found in the Germanic part of Europe. We all know *Lohengrin* and *Parsifal*, by Richard Wagner, in which Wagner deals in a superb way with the mystery of the Holy Graal.

We should also mention as an initiatory organisation, the Alchemists, a movement which was permanently condemned by the church. And we should not forget the Rabbis of the Kabbalah. Kabbalah means 'tradition'. This Hebrew esotericism, which had a profound influence on numerous Christian thinkers, had ancient roots of a purely Judaic nature, but also containing Gnostic ideas. There existed a Kabbalah, called speculative, which interpreted the sacred texts allegorically, and whereby one tried to pierce the veil of the deepest mysteries of creation and of the constitution of the Universe.

Amongst the many secret organisations of the middle ages we find also the so-called Guilds, in which initiatory rites were practised, amongst whom the most advanced were the Masons, builders of cathedrals and palaces, adepts of the 'Royal Art', as architecture was then called. One might say that the Pythagorean esoteric geometry has been

transmitted from antiquity to the fraternities of builders; a ritual of initiation into geometry was passed on from generation to generation, which played a most important role. From those Master-Builders, from that so-called 'operative Masonry', modern speculative Masonry has come into existence.

The Mysterious Rosenkreuz

During the fourteenth century a few learned men gathered around a mysterious figure called Christian Rosenkreuz. Most likely, however, this is a legendary person. This group was important insofar as they revived certain ancient teachings and they took for their chief emblem the Rose and the Cross. This, with another of their symbols, the pelican feeding her young with blood from her own heart, supreme sacrifice, is still used today. We are told that the essential inspiration of the Rose Cross esoteric movement seems to have sprung from the theories developed by disciples of Paracelsus, which theory is known under the name of *Pansofia* (Universal knowledge), but in it the traces of nearly all more or less theosophical and mystical doctrines are found. Complete secrecy reigned as to the existence of the Order until 1614, when the Order of the Rose Cross made itself known to the world. It was especially Jean Valentin Andreae who wrote the books about the fraternity.

Just a few words on the symbolism of the Order of the Rose Cross. The Cross represents Wisdom of the Saviour, perfect knowledge; and the Rose is the symbol of purification, of cleansing of every defilement. But in it is also found the Hermetic Cosmogony: the Cross, masculine emblem, symbolising divine creative energy which fecundated the dark matrix of primordial substance, symbolised by the Rose, feminine emblem, whereby the Universe was brought into existence.

The well-known German mystic Jakob Boehme has been profoundly influenced by the esoteric teaching of Rosicrucianism. The Czech philosopher, Comenius, author of several books on theosophy, in which he beseeches mankind 'to build a Temple of Wisdom according to the principles, rules

and laws of the Great Architect, God himself, went to Holland, where he had many disciples. In those days Holland was an ideal country for these adepts, because there existed an almost complete liberty of thought and expression.

And in England it was the famous Grand Master of the English section of the Rose Cross, Dr. Fludd, who founded groups of the Rose Cross in London. And it was this esoteric organisation which, a little later, introduced the system of the High Degrees, the so-called Scottish Rite, into Freemasonry.

It has been proven that in the seventeenth century the Fraternity of the Rose Cross found shelter in the Masonic Lodges and the symbolism of the Corporation of Builders to propagate their teaching. They were 'symbolic Masons', working on 'the building of the invisible and intangible Temple of humanity'. They introduced their Hermetic and Kabbalistic conceptions into the Masonic Lodges. As already mentioned, it was the Order of the Rose Cross which introduced the High Degrees in Freemasonry, so laden with Christian esotericism. One may therefore safely say that modern Freemasonry has adopted again, and continues, the esotericism of the Order of the Rose Cross, in using their most typical Hermetic symbols.

The German part of the Order of the Rose Cross had a teaching, and which is most likely still in existence, on the so-called 'Superior Unknown Ones'. Amongst them were Brethren who admitted a sort of conservation of the secret tradition by 'the Great Initiates', men who had liberated themselves from the domination of the lower personality and walk the earth; those men are called the real Brethren of the Rose-Cross, in contradistinction to the simple Rosicrucians.

Dr. Robert Fludd

The most famous writer on the Order of the Rose-Cross is their English Grand Master, Dr. Robert Fludd. One might say that this teaching is a vast system of theosophy, esoteric Christianity, strongly influenced by Hermetism, the Jewish Kabbalah, Neo-Platonism and the Gnosis, a

composite synthesis therefore in which are united the traces and remains of all the secret traditions of the middle ages and the Renaissance.

I should like to quote one small extract, taken from the famous book by Robert Fludd, called *Summum Bonum* as follows:

'Christ lives in Man; He penetrates him completely and each man is a Living Stone of that spiritual rock. The words of the Saviour apply therefore to humanity as a whole. In this way shall the Temple be built, of which those of Moses and Solomon were the shape. When the Temple will be consecrated, its dead stones will become Living Stones, the impure metal will be transmuted into fine gold and man will regain his original state of innocence and perfection.'

Keeping the foregoing in mind, let us now look at what Manly P. Hall from California, has to say:

'The mysteries of Egypt and Persia reached Europe via Arabia through the Knights Templars and Rosicrucians. One of the truly great minds of the secret fraternity, in fact the moving spirit of the whole enterprise was Sir Francis Bacon. In many occult writings the esoteric importance of Sir Francis Bacon has been stressed, in some of them it is said that in other incarnations he was known as Roger Bacon, earlier than Francis, the famous Hungarian Hunyadi Janos, Christian Rosenkreutz, Prince Rakoczi of Hungary, later known as the Comte de St. Germain, and there are those who think he is actually one of the Masters of the Wisdom.'

We should not forget to mention various esoteric movements like the various Theosophical groups, originally founded by HPB, but it may be taken for granted that all of us have a certain knowledge of such movements.

In Volume V of *A Treatise on the Seven Rays*, the Tibetan says as follows:

'The teaching which I have given out has been intermediate in nature, just as that given by HPB, under my instruction, has been preparatory. The teaching planned by the Hierarchy to precede and condition the new age falls into three categories:

1. Preparatory, given 1875-1890, written down by HPB
2. Intermediate, given 1919-1949, written down by AAB

Contd. on p. 335

The Way of a Disciple*

by Mary W. Turner

The disciple needs not only union with God but also union with man. At his present point of spiritual fusion he needs to establish the right relationship, in his consciousness, between the divine and the human.

WE are all familiar with the fact that profound changes in energy flow and quality, conforming to the changing direction and emphasis of planetary thought, result in change and the demand for change at all levels of consciousness. Necessary changes are developing now in the atmosphere of world thought, to create a mental climate in which the new civilisation can develop. A new pattern for the new age is clearly emerging through the Plan for humanity.

In this process it seems that the balance swings between the pairs of opposites, revealing extremes of all kinds and of every shade and colour; extremes of thought and conviction which, carried into practice, we call fanaticism; and extremes in social, economic and living conditions, which many have come to condemn as exaggerated and provocative inequality, out of keeping with the ethic of human brotherhood.

Such extremes of thought and circumstance stand out for all to see as the crystallisations of the outgoing era, producing an imbalance of the utmost danger to human well-being and a blockage in the process of transition into a new world order.

As the esoteric student knows, imbalance resulting from the swing of the pairs of opposites can only be corrected by bringing the opposing forces into right relationship at a central point of planned activity. We know the point of balance is to be found not in one or the other condition, but in the synthesis of both within a larger whole, which supersedes differences as it includes diverse elements in a resolution to which all contribute. A comprehensive and more panoramic point of view inspires a changed and more inclusive attitude of mind, leading to a

planned activity more consistent with the needs of humanity facing the changing conditions and requirements of a new world.

While this spiritual process of harmony through conflict is now actively at work, producing revolution within human consciousness as a whole, the disciples of the world are also facing what is for them the challenge of change at the dawn of a new age. We know something of the changing requirements for discipleship in the new age — we know much in theory but little as yet in actual experience, because there is still considerable reaction to the conflict which does exist between the recognised requirements and accepted practices of the past, and those that will control the life of the disciple in the new Aquarian cycle.

There is a tendency among esoteric students to be a little contemptuous of what we call the mystical approach to God, which is characteristic of the past era, and of those whom we label as 'only a mystic'. Today, of course, the way of the disciple is the way of the occultist, because outer conditions in the world reflecting changes in planetary energy flow demand of the disciple an aligned, integrated consciousness founded in God, grounded in man, and scientifically capable of creating right relationships between the two. Occultism includes mysticism, but adds to it a new dimension in keeping with the requirements for discipleship in Aquarius, the age of world service and right relationship. The occultist of today is a practical mystic, acquiring knowledge through 'work' done.

A new dimension is penetrated by the new age disciple on the horizontal arm of the cross of discipleship. A new awareness of humanity becomes included in a deepening consciousness of God; to union with God.

* An address given to the Arcane School conference in Geneva, May 1964.

the mystical way of discipleship, the occultist adds the dimension of union with man. And it is, therefore, within this new area of inclusion that many of the changing requirements for discipleship exist.

Point of Spiritual Fusion

It is, however, vitally necessary that the disciple's consciousness expands, includes and becomes practical horizontally at that point of tension on the vertical path of union with God at which he has succeeded in stabilising and synthesising his own dual identity. This is his present point of spiritual fusion, the fusion and right relationship in his own consciousness between the divine and the human from which he can work with the greatest facility and effectiveness as a disciple.

The function of the disciple is to lift, to inspire, to irradiate, to energise, to love, and to act, not from the dead level of present human awareness, but from the point of tension of his own achieved fusion with the heart and mind of God. From that focal point of stable identity, an expanding consciousness continues to include more of humanity and of human need as it penetrates further towards divinity, with an increasing awareness of the Plan and Purpose of God. This is a dynamic condition in the disciple. It implies expansion from a centre, the centre of the 'cross of service'. The static crystallisations of the past era are broken

through in him; his increasing control of his own oscillations on the Path of Discipleship regulates the speed of his penetration and absorption as 'an advancing point of light' into the centre of soul fusion, and, therefore, into the ashramic group with which he is affiliated as a disciple.

We are told, and many can verify from their own experience, that the real problems of discipleship emerge with the ability to become more inclusive horizontally. Sensitive reaction to human conditions and to world problems can overstimulate the emotional body and confuse, or numb, the mind. The subtle faculties of discrimination, dispassion and detachment can become smothered by the glammers and illusions strongly present in human consciousness as a whole. And the service the disciple should be able to render then suffers from too personal a focus, too limited a vision, and the distortions of an unrealised identity with world glamour and illusion.

The world disciple owns to no national allegiance; he is a part of the one humanity. He adheres to no political party or ideological group. But he can and does work in any political system, in any ideological climate, in any nation; not as a subversive, destructive element, but to inspire and stimulate the good that already exists. 'All world servers are decentralised workers and are governed by the need and the reactions

Contd. from p. 333

3. Revelatory, emerging after 1975, to be given on a world-wide scale via the radio. In the next century, and early in the century, an initiate will appear and will carry on this teaching. It will be under the same impression, for my task is not yet completed and this series of bridging treatises between the material knowledge of man and the science of the initiates has still another phase to run.'

From these sayings we can gather the importance of the teachings given by the Tibetan as a link between the last and the coming century.

In one of his books, the Tibetan says that, descending from the ancient Mystery schools and Temples and in preparation for the new age, there exist today three main channels for the mysteries. These are: Freemasonry,

Religion or the Church, by whatever name, and the Esoteric Group. This latter, which constitutes the innermost circle of all esoteric groups is made up of all true spiritual esotericists found either within or outside the many esoteric occult bodies.

In *Externalisation of the Hierarchy* the Tibetan tells us that there is no dissociation between the One Universal Church, the sacred Inner Lodge of all true Masons and the innermost circles of the esoteric societies. Three types of men have their need met, three major rays are expressed and the three Paths to the Master are trodden, leading all three to the same portal and the same Hierophant.

of the mass or group. When in training disciples are absorbed into a Master's group which is integrally a collection of individuals who are imbued with the group idea and are learning increasingly to react to it.'

Therefore, we find that one of the fundamental changes challenging acceptance by the disciple today is that of absorption into a group for purposes of growth and effective service. Because a centre of group consciousness is less liable to suffer distortion and restricted vision due to over-sensitivity of the personality, more energy and stimulation can be applied by Hierarchy through a group composed of disciples sensitive to the Plan and to the direction and purpose of Hierarchical thought. The disciple then faces again on a higher turn of the spiral, the old familiar conflict between the value of the individual part in relation to the values and the purpose of the whole.

And at this point it may be useful to cast our minds briefly over the long process of growth in consciousness which we know as the Path of Discipleship.

What is a Disciple?

What is a disciple? The word alone cannot define a single achievement or indicate an exact spiritual status. We are told that the term can be applied to anyone on the three-fold Path of return, from the humblest aspirant to discipleship up to, and including, the Christ himself. The way of the disciple, therefore, encompasses that vast span of consciousness, first appearing in the neophyte as recognisable spiritual aspiration, to its consummation and climax in a perfected Son of God, consciously identified as one with all life and all states of consciousness on the planet. We all stand somewhere along that Path, either on the Path of Probation, the Path of Discipleship, or the Path of Initiation, and in that sense we are disciples, disciples of the Way, the Truth and the Life.

During the course of our journey, we have discovered for ourselves the meaning of the original Latin *discipulus*, as a pupil, one who learns by accepting instruction from another, and the knowledge and authority of another. During the 2,000 years of the Piscean era, following the appearance of the Christ in Palestine, this meaning of the word

'disciple' has reached and passed its peak. We are moving now into 'the age of experience'. Although the reality of the spiritual life and of inner spiritual experience is, has always been and always will be, a personal and private matter between a man and his own soul, yet a mounting spiritual aspiration has been generated over the centuries by the imparted knowledge, wisdom and experience of others which has caused many to accept those techniques and practices intended to induce personal experience. Aspiration, prayer, meditation, solitude, asceticism, a conditioning and stimulation of the mystical urge towards the experience of union with God, very often through physical and emotional repressions and an induced exaltation, have all developed as a result first of 'learning about' the possibility from those with first-hand experience. And at this aspirational and devotional phase of discipleship on the path of mystical experience, various disciplines have contributed to maintaining the personality in a sufficiently rarefied condition, capable of evoking response from the God within, the soul.

With few exceptions, however, the majority of those seeking mystical experience have been solely motivated by a desire for the ecstasy of spiritual union. The effect has been largely emotional, personal and self-centred. It has, however, directly served its purpose in clearly establishing the first fundamental principle governing the Path of Discipleship, that of the need of man for God, and the dawning realisation that when man is ready, he can approach and eventually contact divinity through his own soul in an experience of illumination and revelation for which there are no adequate words. This possibility for all humanity is, of course, symbolised in the parable of the Prodigal Son.

The Path of Probation for the new age disciple includes these many factors, expanded and enriched by new principles and realisations projected through the consciousness of those who respond to spiritual experience and revelation with an intelligent mind and an understanding heart, inclusive of human and world need. While the personal spiritual life continues in silence

and seclusion, and with dynamic influence, it is no longer an end in itself sought for personal satisfaction, but becomes a basic creative factor in the constantly expanding relationships to be established between man and man, and man and God. And on this principle we move directly into the requirements on the Path of Discipleship for the Aquarian disciple whose character-building experiences and personality disciplines are rapidly receding into the background as he moves off the Probationary Path into a more responsible participation in the working out of the Plan.

So the disciple arrives at that point where in his own consciousness he is responding to spiritual truth and fact on the occult way, experiencing the illuminating results of self-ascertained and self-confirmed knowledge. Light reveals the Plan; spiritual illumination, therefore, is primarily concerned not with remote visions of cosmic concepts and abstractions, or with intimately personal spiritual satisfactions, but with the purposes, patterns and programmes formulated within Hierarchy for the implementation of the Plan through the seven fields of their work projected through the seven ashrams. As soon as the disciple gets caught up in his own soul realisations and radiation, therefore, he becomes 'baptised' in the energy stream of the Plan and 'named' as a co-disciple in some sphere of group activity linked with Hierarchy.

The Soul is Group Conscious

For the soul is group conscious; and although we meet this idea over and over again and pass it by without question, sooner or later we are brought face to face with the reality within it. *The soul is group conscious.* Every effort we may make, in meditation, thought, study and service to touch and fuse with the Master in the Heart, the soul, draws us steadily nearer to that time when the aligned, integrated and controlled personality can enter into the kingdom of the soul to discover, not only the identity of the true Master on the egoic ray, but those to whom we are magnetically attracted for purposes of service. A group is brought together under karmic law, ashramic necessity and soul direction. This

is as compelling and irrevocable as the first restless discontent with things as they are which awakened and guided the aspiration of the neophyte towards the Probationary Path.

When the disciple has achieved even an occasional flash of contact with his own soul, he is placed in a position unique in his experience. With that fleeting soul contact he touches also the point of tension, which is the centre of soul fusion, of a group of disciples responsible to the Master for an accepted sphere of work. That this group contact may initially be more or less unconscious in the aspirant, does not negate its reality or minimise its effect. The disciple is the soul in man, the Christ principle. Movement along the Path of Discipleship is commensurate with the increasing influence of the soul over the personality and with those minor and major expansions of consciousness which progressively release the mind from the restriction of human illusions and unrealities into the greater freedom of Hierarchical thought.

In the early stages of occasional soul contact, the aspiring disciple must learn to register and accept new group recognitions and a new vision of the Plan. Strain and tension are involved with the changing orientation of the personality life and the need to become more responsive to the soul and more inclusive in consciousness. The potent stimulation of the soul group evokes a response in the mind and in the emotional body which is not always understood, and can often result in rebellion and conflict within the whole area of the personality life.

Subordination

In the brief preliminary passage in the book *Telepathy* to the 'Affirmation of the Disciple', it is said that 'the disciple has to take himself as he is . . . he then proceeds to subordinate himself, his affairs and his time to the need of the hour'. This need for subordination may also tend to produce an unnecessary confusion and conflict: the word itself is often sufficient to provoke resistance.

The challenge of subordination applies all along the line on the Way of Return, subordination, through fusion, of the lesser to the greater, of the part to the whole. But in the early stages of discipleship, and with the

dawning recognition of the need to become group conscious and group absorbed for service, subordination can often be misinterpreted. The challenge to the young disciple is in fact only that of the need to subordinate himself more completely to his own soul. The still insubordinate and unregenerate aspects of his personality and of his personal life stand in the way of soul infusion and personality transfiguration, preventing his adequate participation as a disciple in group will, group purpose and vision and in group love and group responsibility for some part of the Master's work. Obedience to the purposes of the group conscious soul is therefore the only obedience exacted on the Path of Discipleship. While this process is at work in the disciple, the pain of adjustment and of personality frustration influences his attitudes and behaviour and can frequently distort his understanding of the impersonal factors and hierarchical requirements on which the work of a discipleship group is based.

A group of disciples forms on the physical plane in order to carry out a piece of work, first visioned and accepted within the centre of soul fusion, the inner ashram. Principles, policies, methods and techniques used in the active work are the direct outcome of that subjective realisation, the outer work must always conform to its inner plan and pattern. And where the vision and principles of the group work are still insufficiently registered in the brain consciousness of the disciple, there can be much temporary misunderstanding. Yet the way of a disciple leads not only towards this personal challenge and the need for a total change in outlook and orientation, it leads eventually through it and beyond it into that phase of discipleship where all the faculties, energies and resources of each member of the group, as a fully conscious disciple, are fused into one centre of conscious absorption with the plan of Hierarchy. Soul contact leading to soul infusion, group consciousness, and ultimate acceptance into an ashram as a dependable, responsible disciple, is an inevitable process which has as its goal and objective world service in line with the purpose and intention of the Hierarchy. For those motivated by love of humanity who

have set their faces towards this objective, the pain of self-sacrifice and subordination is more than compensated by the discovery of the group and the 'right' channel of service.

And so we touch again on a vital requirement in the practical, practicing disciple, that 'the function of the disciple is to lift, to inspire, to irradiate, to energise, to love and to act, not from the dead level of present human awareness but from the point of tension of his own achieved fusion with the Heart and Mind of God'.

World Service

The world service of a group disciple must be, and inevitably will be, in line with the purpose and intention of the Hierarchy; it must also demonstrate, however, and establish its horizontal arm on the cross of discipleship at the point of tension on the vertical path of union with God at which fusion has been achieved in consciousness between the disciple as a human being with the mind, the heart, and the will of God. This is his habitual point of spiritual identity. And at that magnetic centre of fusion between God and man the possibilities for service to the Plan assume an entirely new proportion. Service is then known as responsibility for planetary evolution through right alignment with planetary energy flow and right transmission and utilisation of that energy to affect the forces in control at the personality level of human experience.

The concept, the reality, of world service in a disciple functioning as a part of a group must change, move, grow and expand to correspond with changes and expansion in his own consciousness. What is right, useful and an adequate expression of service at one stage on the Path is not adequate at another. And it seems that there is often a time lag between spiritual growth in awareness with a subjective expansion in consciousness, and its correct precipitation through into application and practice, to produce changes in understanding and in modes and methods of approach to service. So many aspirants and young disciples who have learned individually to serve in their own environment find it hard, and sometimes unjustified, to relinquish what they have come to love and cherish in order to free themselves for ser-

vice in group discipleship on a more inclusive scale and at a more spiritually evocative centre of tension. Yet the new group of world servers began to integrate subjectively as a usable centre of consciousness because this requirement existed in a sufficiently potent way, in a sufficient number of people; the magnetic radiation thereby generated attracted and fused as one the consciousness of many disciples at varying stages on the Path, active in all the main areas of Hierarchical work and human experience all over the world.

For the many who respond unconsciously to the potency of the Christ flowing through their own souls, and directing their work in the world, there are comparatively few as yet accepting the challenge of conscious penetration on the Path into the centre, Hierarchy, conscious growth as a disciple, and conscious participation in the world work of the Christ. There are multiple problems and crises of growth to be faced by those who accept this standard of service to humanity. Each conscious disciple is a pioneer on this upward Path, because each one is a unique combination of energies and forces, and his way must be wrought out in the crucible of his own experience. But the goal is identical for all, and there is joy and fulfilment in group fusion and a group relationship continually expanding into new areas of planetary Life, Love and Light which releases humanity as a whole from limitation as it brings new freedoms to the disciple. We need, perhaps, only an *intensification of purpose* to change us from plodding aspirants into a group of disciples whose hearts and minds are aflame.

The Way of Love

Now let us turn fully into the tide of life energy which has brought this little planet of ours into existence in order to experience the process of redemption. Light and love and will must one day demonstrate perfectly in a redeemed humanity at one with all life. The way is the Way of Love; this is the quality and type of basic energy permeating every atom of substance of which the planet and everything within it is formed. A second ray power of love and wisdom animates and energises all life and initiates all new experimentation in the process of redemption.

Love is that force which lifts and redeems the unregenerate aspects of man, at present isolating him in consciousness from other forms of life. Essentially, therefore, the task and the main function of the disciple is the pioneering unfoldment of love and the will-to-love within human consciousness, the release of solar energy in every planetary atom.

The evolving consciousness of a disciple on the Path of Return is capable of an intelligent response to the power and the purpose of love as the life principle. Lifted out of its personal, sentimental, solar plexus focus into an awakening heart centre, love becomes the saving force for humanity, creating a link of relationship between the ordinary human being and the perfected man, the Christ. Love and the Christ are thus synonymous terms, 'Let love stream forth into the hearts of men, may Christ return to earth'.

If on the way of the disciple there is one outstanding requirement and characteristic, one basic motivation, one propulsive energy releasing all blockages, it is the potency of the Christ, the energy of love, the life principle. And because love is the life principle in this solar system, the whole planet, as well as the entire man, are affected by this fundamental energy. Life, soul and form; mind, heart and will; all respond to love, all are synthesised by love and all evolve through love.

In the first effort to form and integrate a group of disciples on the physical plane as a pioneering experiment in group work and training for group initiation, the Tibetan Master instructed those concerned to 'think out towards one another with love; simply that'. In the efforts of the Hierarchy to produce a more effective response in human consciousness to the immediate requirement of the Plan and the need for right human relationships, the Council of Masters and Adepts unanimously agreed that their most evocative contribution would be to 'touch the hearts of men anew with love and to give love themselves'.

What is the magic ingredient in this life principle? Probably the fact that love as the basic life force *includes* all that the Earth

planet needs to complete its evolutionary span as a non-sacred planet, and to transfigure the darkness of an unredeemed unit within the solar system into a radiant, integrated and participating unit of right relationship. The same effect in proportion applies to each man, each disciple and each group. Love transfigures and liberates as it unites. As 'pure reason', the impersonal effect of the sacrificial will fused with the soul-illuminated mind, love in the disciple motivates his allegiance to the Plan and service to humanity, superseding all other life preoccupations. Those who can thus truly love, pour forth that Life more abundantly promised by the Christ as an Aquarian benediction.

The Impersonal Bhuddic Faculty

It is a struggle, however, to grasp the real difference between love as it demonstrates at the personal level among average well-intentioned aspirants to discipleship, and love, the impersonal buddhic faculty, as it must demonstrate through a group of disciples. We are told by the Tibetan Master that one of the greatest hindrances to group integration and group usefulness to Hierarchy lies in the personal relationship among group members. 'One of the problems confronting the Hierarchy in this connection is the elimination of sentiment, that curious, emotional reaction and relationship which links all the members of a group together in bonds of liking or disliking. Where there is liking, then too strong a personality relation is established, as far as the good of the group is concerned. The group equilibrium is disturbed. Where there is disliking, the inner faculty of *rebuff* works constantly, and cleavages then occur. True group relationships are not based upon personality or impersonality, or upon liking or disliking, or on criticism or non-criticism, but upon a real comprehension of 'divine indifference', spiritual detachment and deep, persistent unchanging love.' This depth of understanding love in a group is, therefore, the key to integration and fusion, and when group love and group good control and motivate the disciples in a group, when the soul literally controls the outer form, then the relationship at the personality level will be 'right' relationship.

Therefore, when the individual disciple

can so transmute his habitual personal utilisation of love energy to conform more closely to love as understood and practised by Hierarchy, he becomes a magnetic unit in the group, a point of fusion, unity and right relationship. He contributes to a mind-soul-heart relationship which permits the group to function effectively in world service in the new age as an outpost of the Master's consciousness. The Christ life is becoming active in him; he is moving into the circulatory flow of energy within the solar system and the planet in which he can become a co-operating unit to implement the Plan and the purpose behind the Plan.

A conscious disciple can function anywhere in any way, wherever circumstance and his own developing group consciousness have placed him. He can work at the heart of an esoteric group if that is his dharma. He can be a big frog in a small puddle or a small frog in a big puddle; a cog in a wheel, or a spoke, a hub, or a part of the rim. It is of no consequence to him so long as he is fully extended on the cross of his discipleship responsibility; so long as he is consciously centred as a soul within the aura of group consciousness; and so long as his group contribution of horizontal world service radiates from his highest point of stable identity on the vertical arm of spiritual integration and alignment. At that radiating centre of the cross of discipleship, surrounded by his group brothers, he has earned the right to say, not as an individual, but as a soul and on behalf of his soul group:

*I am a point of light within a greater Light
I am a strand of loving energy within the
stream of Love divine.*

*I am a point of sacrificial Fire, focused
within the fiery Will of God.*

And thus I stand.

*I am a way by which men may achieve.
I am a source of strength, enabling them
to stand.*

*I am a beam of light, shining upon their
way.*

And thus I stand.

*And standing thus, revolve
And tread this way the ways of men,
And know the ways of God.*

And thus I stand.

Our Higher Education – Inside Out

by Colby Dorr Dam

Objective knowledge is merely a transient aspect of subjective human evolution. It means not only new kinds of special creative faculty but new dimensions for all creative faculty.

IN a *Saturday Evening Post* article on 'Einstein's Great Idea' the lawyer-mathematician, James R. Newman, wrote: 'His idea revolutionised our conception of the physical universe; its consequences have shaken human society. Two points about his work are worth making. The first is that his model of the world was not a machine with man outside as its observer and interpreter. The observer is part of the reality he observes; therefore, by his observation, he shapes it. The second point is that his theory did much more than answer questions. As a living theory it forced new questions upon us.'

The revolutionary nature of these questions was summarised as follows by Yale Professor of Physics and Natural Philosophy, Dr. Henry Margenau, who recently described our so-called 'scientific materialism' as, 'not only invalid and outmoded but without a residue of scientific substance whatsoever. Materialism was a respectable philosophic theory at the end of the 19th century; it has now become an anachronism'.¹

Indeed, in the longer perspectives of eastern philosophy, it is not at all surprising that the new space-time physics and quantum mechanics, have destroyed, as the dawn destroys the night, the whole objective basis of our academic curriculum and national self-image. And this is a revolution that makes our 'world war of ideas' look like a tempest in a tea pot! It means, of course, that on the nuclear frontiers of science, the 'common sense' of mankind has become the common nonsense. We have entered a cycle of human evolution where only *uncommon* sense can keep humanity alive.

Where then, do we go from here? Time, destiny and the roaring tide of events since Yalta, have left us little choice. Like birds in a cyclone, we are driven from the narrow, crowded corridors of natural law into the free, uncharted, outer spaces of the human spirit. This means, of course, what eastern philosophy has been saying for a few thousand years, that objective, or scientific knowledge of all types, is merely a transient aspect of subjective human evolution. It means not only new kinds of special, creative faculty but new dimensions for all creative faculty.

New Dimensions

In these new dimensions, most of the problems, frustrations and distortions of the cold war and our U.S. self-image, vanish like the darkness at dawn. For the collapse of materialism on the frontiers of nuclear science, as it permeates our academic curriculum and the thinking of creative specialists, can and probably will, open the door to the untapped reserves of moral, intellectual and spiritual power which are awaiting expression and action among our people. We may then find a dynamic, working correlation between our U.S. self-image and the human race itself, which Dr. Toynbee suggests is essential for survival of our species on this planet.

What then, are some of the concepts essential for a coherent, focused, integrated picture of mankind?

... we all have two eyes, ears, arms and legs; and they were not manufactured in Detroit.

... the human qualities and faculties which civilise the human animal belong not alone to persons or nations but to

¹ From *Main Currents in Modern Thought* May-June 1963. The Foundation for Integrative Education, New York, N.Y.

mankind. Intelligence is not French; justice is not British; idealism is not American; determination is not Chinese; patience is not Mexican; sensitiveness is not East Indian; aspiration is not African; and joy is not Brazilian.

. . . . nations resemble the parts of a watch. Separately they are merely bits of metal. Working together they measure a transcendent concept, time, of which the parts know nothing.

. . . . when the great principles of relativity are applied, as they must be, to the graded life-energies of the human organism, we shall doubtless have, in our social sciences and humanities, another revolution comparable to the current nuclear revolution in our physical sciences.

. . . . the fact of mental telepathy has been demonstrated under scientific controls by Dr. J. B. Rhine and his Duke University Laboratory to a large group of qualified scholars who are holding conventions and meetings on psychic phenomena in a dozen countries.

. . . . the Laymen's Movement, founded and directed by executives from our larger corporations at an estate in Rye, N.Y., is conducting year-round meetings and lectures in many American cities in a sustained effort to apply Christian principles to our free-enterprise economy.

. . . . the Foundation for Integrative Education is holding regular seminars in numerous American colleges and universities in an effort to restore continuity and order to the eloquent disorder of our academic curriculum. Many eminent scholars in various disciplines contribute to its Journal.

. . . . the nuclear explosion in the objective mind has not only altered our scientific concepts of the nature forces, heat, light, gravity, magnetism, electricity and chemical affinity. It is already penetrating into the allied natural sciences such as physiology, organic chemistry, medicine, botany and zoology.

. . . . in neurology, endocrinology and psychosomatic medicine, the medical pro-

fessions are moving, through wide research, towards discovery of the basic riddle of personality, the working relations between the endocrine-glandular system which controls organic chemistry and body growth and the nervous system which controls psychology.

Straws in the Wind

These examples, of course, are merely a few of many straws in the winds of time and destiny which are blowing across the frontiers of the mind and our academic process, at the opening of the space age. Dr. John Nef, Chairman, Committee on Social Thought, University of Chicago, is one among our academic fraternity who seems to sense the direction of the wind. Outlining his programme for a world university, he writes: 'It calls for a fresh approach and fresh vision concerning the mind and its problems in which all that is possible is done to bridge the gap that so often now exists between the intellect and the heart.'

Dr. Nef is indeed right, because love is the cement which unites not only the sexes, family and friends, but the ideas which dominate the intellectual process. Love relates whatever it touches, including the subject and its object. Love lies at the heart of the theory of relativity which has introduced man, his qualities and values, as a central factor in measuring the meaning of all natural phenomena.

Therefore we can, perhaps, help to bridge the gap between the fragmentation of our academic process and the unity of life by turning, for a moment, to the wisdom of the east. The following statements are paraphrased from recent books,² by an advanced eastern teacher, who creates through spiritual reason as we, in the west, create through human reason.

. . . . 'One must study not only the customs of the people but the substance of their consciousness. . . . With the separation of the visible world from the invisible one, the Universe becomes devoid of all reason. . . . A beautiful step is prepared for everyone. Therefore strive to find the path of thinking about immortality. . . . The scale of harmony between the human life energies is limitless. However, the centre of evolution creates balance and the centre of human thought violates it.'

² From the *Agni Yoga Series*; Agni Yoga Society, Inc., New York, N.Y.

.... 'The symphony of qualities is like the symphony of the spheres. If one quality develops beautifully while others are straggling, there results a destructive dissonance.... Everywhere motive has the decisive significance.... Thought is sent and also received, through the heart.... Therefore knowing how to deal with people according to their consciousness is a lofty quality. . . . For people may wear beautiful clothing and still remain savages.... Humanity regards all uninvestigated energies as non-existent.... Yet a single view of the higher worlds can transform an entire life.'

Love Unites

Thus, in the wider perspectives of eastern philosophy, everything which the human intellect separates, love eventually unites; and this unity forms the basis of our Christian tradition. For it is love, expressed as spiritual reason, which fuses into harmony and beauty those human qualities which, like beacons in the night, penetrate the darkness that envelops our earth:—simplicity, serenity, exaltation, magnanimity, imagination, integrity, character, courage, reverence, freedom, gratitude, joy, purity, power, etc. However, men rarely seem to recognise or understand the qualities which alter their destinies; and those who live in the valleys of experience cannot see from the mountain top. Too often they are afraid to look beneath the varnish of conformity which hides their real identity.

Finally, the statements quoted above symbolise from various angles some of the revolutionary changes which, since Yalta, have altered the substance and shape of our national self-image and our higher education. Like the parts of a watch, these changes, in their mutual relations, have together a meaning which transcends their

separate functions.

They tend to demonstrate: (1) that we live not only at a street address, but where our attention is focused; (2) that freedom from the other fellow cannot free us from ourselves; (3) that we cannot form a true image of mankind by looking in our own back-yards; (4) that nature cannot delimit the boundaries of human nature; (5) that our love of ideas and our ideas of love are mutually interdependent; (6) that new self-concepts develop through the cross-fertilisation of special disciplines; (7) that the various life-energies which comprise the human organism are not private property; (8) that nationalism and the materialism on which it feeds are equally obsolescent; (9) that all our human qualities and values are in process of expansion from local, to national, to world definitions and applications; (10) that henceforth we shall be forced increasingly to deal with people, groups and nations on a planetary basis, not in bits and pieces, but as whole human beings; (11) that the expansion of our creative faculties is potentially limitless.

Thus the untapped reservoirs of spiritual power among American youth will be released and applied to events as our higher education begins to correlate and integrate its huge assortment of special knowledges and disciplines. Our rising generations will then be able to think with their hearts and love with their minds. Their creative faculties will be widened and refined to meet the human, as well as the physical, dimensions of the space age.

(Concluded)

The Forerunners

The series on 'the Forerunners' is discontinued as a regular feature for the time being, although an occasional article may be published. A new series on a different subject will commence in a forthcoming issue.

Why Art?

by Norton Holmes

Art is a mystery. Its source is deeply hidden in the subjective realms of Being and its objective manifestations are visible everywhere.

WHY art, and what is its purpose in the great scheme of things?

Throughout the long history of man, recorded or deduced from the fragments he has left behind him, art in some form or other has always been a part of his way of life and bears mute testimony to his inherent creativeness, his constant progress through the ages, and his everlasting search, conscious or unconscious, for ways and means of defining his environment, giving it meaning, and expressing himself. Cave paintings found in Spain are estimated to be 15 to 20 thousand years old. Those found in France date back some 30 to 40 thousand years.

Art is a mystery. Its Fountain-head lies hidden deep in the subjective realms of Being, and yet, its objective manifestations are everywhere present. The language art speaks erases man-made boundaries and language barriers.

Today there is probably more wealth invested in art than in any other product on earth. Examples of it, from the crudest scratchings to the greatest masterpieces, are gathered into museums, art galleries, private collections, and in some of our great churches. Every year this vast collection of art is viewed and its influence felt by millions of people. Is man paying homage to its creator, or to creativeness? Viewed in its individual parts, there is the artist, the artist's creation, and the influence of the creation, enlightening or otherwise, upon the beholder. The artist stands responsible for the effect he creates.

Art, in its totality as an entity of many parts and all ages, reflecting as it does the consciousness of a people, or the subjective

consciousness of the creative artist, has its periods of birth, growth, flowering and decline. However, while the art of one people may be declining, the art of another may be in a period of growth and expansion.

We are led to understand by way of the Wisdom Teachings that the entire universe is a thoughtform held in the mind of God, the One Creator. He is, therefore, the Divine Architect and the Master Artist. We are told, also, that man was created in the image and likeness of God. This makes man, as Son of the Father, the inheritor of his qualities and potentially the creative artist who will eventually mirror in himself and in his art the qualities of divinity such as were expressed by the Christ. Art, then, as well as the Word, will indicate to the pilgrim floundering in a sea of unknowing, a lighted way leading to Truth and Reality.

In the days immediately ahead, and under the increasing spiritual impact of the coming Approach to which all people will be more or less susceptible according to their status and nature, it will be the creative artist, inspired or overshadowed, and acting as an instrument of hierarchical purpose, who will give visual expression to new-age vistas, and new-age potencies. He will present for the enlightenment of the people new concepts of life and relationships, and new visions of things to come. As has been said: 'Without vision the people perish'.

Among some artists that day has arrived. They are creating pictures showing spiritual content, and even prophecy. This latter one that I know of is the direct product of recurring extrasensory experience.

Art at one time or another has been the

expression of everything that man could see, imagine, or be subjectively impressed by. He has drawn, painted, sculptured and carved images of his hopes and fears, of his innumerable gods of attribute, of the hunt, of the rulers of men, of the athlete, the warrior and the gladiator; and he has used his art to acclaim or denounce current events.

The Glory that was Greece

During the period of 'the glory that was Greece' with all of its wondrous architecture and beautiful sculpture, it would seem that it was the form that was being idealised. Or were the artists subjectively motivated to create images of physical beauty as prototypes of vehicles that will one day house the soul of man?

Following the event of the crucifixion, art, in Christendom at least, gradually took on another tone or quality of expression, that of piety and worship. Note the innumerable examples of religious art of this period.

A few hundred years later we come to the year 1400 and the illuminating impact of the Hierarchy's 'great decision' on the consciousness of man, and especially on the artistically and spiritually minded sensitives among men. It was at this time that a new era of art and science came into being, the *Renaissance*. This impact of spiritual and creative energy on the soul and mind of man stimulated profoundly his interests and his ideas as applied to the Arts. Also stimulated at this time was man's interest in exploring the hitherto unknown areas of the world, including the fields of mathematics and science.

It was early in this period, 1413, that a revolutionary discovery was made in the field of art. Filippo Brunelleschi, besides being the initiator of *Renaissance* architecture, discovered the mathematical laws governing perspective. This was a major breakthrough in technique that enables the artist to portray depth on a flat surface, to show three dimensions on a two dimensional plane. Within a relatively short time this technique became universally accepted and used.

Outstanding among the great artists of this period were Leonardo Da Vinci, 1452

to 1519, and Michelangelo Buonarrotti, 1475 to 1564, both of whom were masters in their several fields. Da Vinci's *The Last Supper*, and his *Mona Lisa* are considered to be among the world's great art treasures. Michelangelo's intellectual and artistic genius, as expressed in his frescoes in the Sistine Chapel, has given mankind a concept of the spiritual and of the power of creativity that has lasted through the centuries. His pictorial presentation of creation, from Genesis to the Last Judgment, of the Lord creating Adam, of prophets and sibyls foretelling the coming of a Messiah, of Noah, and Moses, and of the Christ, are but a few of the characters that Michelangelo portrayed in this tremendous, inspired and inspiring, work of art.

Some of the great artists emerging during the *Renaissance* expressed, in their art, qualities not evidenced in the work of artists of earlier periods, qualities of pure beauty, love, and compassion.

It is said of Da Vinci that he would stand for hours in meditation before picking up his brush and beginning work on one of his masterpieces, and of Michelangelo that he could visualise within a block of marble the perfect figure that would emerge under the impact of his hammer and chisel. Two such examples of Michelangelo's creativeness are his superb figure of *David* and his spiritually powerful masterpiece, the *Pieta*. Can it not be said that such art has produced a deep, profound, and spiritually enlivening effect upon those who have looked upon it?

The path of the artist follows, or parallels, a path similar to that of the aspirant to the Higher Wisdom. With the aspirant the path begins with a reaching out for Something sensed but not understood, followed by the finding of a way and the gradual mastery of the techniques necessary if the aspirant is to grow in wisdom and spiritual understanding.

With the man aspiring to be a creative artist, the route to be travelled is much the same. Dedicated to the end result, he must first master the tools, the materials, and the techniques that he must understand if he is to reach his envisioned goal. He will probably begin by copying the works of more

Contd. on p. 349

Light*

Ian Gordon-Brown

Light, energy, substance, matter, particles, triangles — one begins to see a linking thread binding the diverse concepts held by science, philosophy and religion into a coherent fundamentally simple whole.

Part I

IT is said that there was once an inmate of a mental institution who strongly objected to darkness. Every evening at dusk he took a bucket, began filling it with darkness and emptying it out of the window. He would work without pause until the dawn. When it was fully light in his room, he sank back exhausted on the bed saying: 'Thank, God, I've done it again'.

There are, I suppose, many in the world today who believe, as did this deluded but industrious inmate, that light is simply the absence of darkness; though I think it would be more correct esoterically to say that darkness is the absence of light. Be that as it may, the subject of light is one of the most fascinating in the world today. When we understand all there is to be known about light, we shall have penetrated to the inmost secrets of the manifested world. I cannot do more this evening therefore than string together some thoughts, culled from a variety of sources, which will help to illumine this question and which will be relevant to the theme and keynote of this conference.

There are many fascinating statements and definitions about the nature of light. 'Light' says the Tibetan, 'is the substance of things hoped for, the evidence of things not seen'. He goes on to say that this is one of the most occult definitions of light that has yet been given and mentions that the use of the word 'faith' instead of 'light' is a good instance of the method of rendering 'blind' some of the ancient truths so that their significance may not be prematurely revealed. The true meaning and significance of light is intended to be revealed in the next two generations, namely in our time. (The Bible says: Faith is the substance')

Let me quote again from the book *Glamour: A World Problem*.

'Light and substance are synonymous terms. Soul and light are equally so, and in this equality of idea, on light, substance, soul, you have the key to fusion and to the atonement which Christ expressed so fully for us in his life on earth.'

Light of course is also known by what is revealed and the absence of light produces the fading away into apparent non-existence of the phenomenal world. Light is the result of the creative interplay between spirit and matter. It is the soul or middle principle and one of the basic postulates of occultism is that the object for which life takes form and the purpose of manifested being is the unfoldment of consciousness and the revelation of the soul. This idea has been called 'the theory of the evolution of light'. It is as a result of the interplay of the poles and through the friction of the pairs of opposites that light flashes forth. The goal of evolution is found to be a gradual series of light demonstrations, for veiled and hidden by every form lies light, and as evolution proceeds matter becomes increasingly a better conductor of light.

We can see therefore that light is closely related to tension and that by the fusion of the higher and the lower comes the shining of the light. As we increasingly penetrate into higher and profounder levels of awareness, the light of consciousness and of the soul moves progressively onwards along the evolutionary path.

Generally speaking science has preceded esotericism in its recognition that energy is a dominant factor in all form expression. The fact that all 'forms' are forms of energy and that the true human form is no exception is a gift of science to humanity and not a gift of occultism, although occult theory has always taught this truth. The findings of

* Talk given at the Arcane School conference in Geneva, 1964.

science are especially relevant to the theme of light and there are some profoundly interesting and important aspects of light now being revealed and accepted by modern science which confirm the teachings of esotericism.

One of the dualities that we can usefully help to resolve and fuse is the duality between science on the one hand and religion and philosophy on the other. It has been said that the scientists of our time will form a linking body of occultists, and the work at present being done in the field of atomic physics and in the study of light by modern science is proving the truth of this prediction. The revelation that all is energy and that all substance is a form of light energy, a revelation of science, is along its own line of equal value to the statement that God is Love. The primary difference perhaps is that in the one case, the case of Love revealed by Christ, the revelation came as a result of the tension and fusion of one man with the reality of the Father. Revelations along the line of science are largely the result of group tension eventually focused in one intuitive recipient, a fact which incidentally protects the revelation from too rapid a distortion.

According to science the entire electromagnetic spectrum, that is to say all the many types of radiation known in the natural world, all represent one single basic phenomenon. The difference lies simply in wave length, or the energy of the photons (particles). Visible light, that is to say the light known to man through the eye, falls approximately midway on this electromagnetic spectrum, between long-waves and short-waves. One authority has said: 'Light includes the entire range of radiation known as the electromagnetic spectrum'. Recent research has demonstrated that electrons, protons and other elementary particles of matter show an analogous behaviour to light and that they all possess wavelike characteristics.

Thus we have a demonstration at the most fundamental physical level that light and substance and matter are all different words for describing the same phenomenon. In fact one of the most revolutionary, and also the most quoted formulae of the 20th cen-

tury, $E=mc^2$, involves the use of a constant c , which constant as you will know represents the speed of light, a constant which according to modern science is one of the very few fundamental, universal, and unchangeable constants of the known physical universe.

Most of us are probably unaware of the part that light plays in biological evolution. The process of photosynthesis for example which has two aspects, the conversion of inorganic into organic matter and the conversion of light energy into chemical energy is the largest single chemical process on earth. Biologically speaking life on earth can be maintained only by a constant supply of solar energy (light) and its utilisation through plant photosynthesis. In the photosynthesis process the only ingredient which cannot be regenerated is light. This means that light gives its substance so that life, biological life in form, may develop. We should carefully weigh the esoteric significance of this fact. Are we saying that light is 'life in Form'? We are not far off it.

The Laser

Up till quite recently man had to take light as he found it. He could generate physical light, he could transmit it, but there was a limit to the extent to which it could be 'manipulated'. Just as the average man working in mental substance does little more than respond to the patterns and forms already there, so the scientist was only able to do a limited number of things with the light substance of the physical world. The advanced thinker, however, the yogi, the disciple and the initiate are able actually to modify and change the mental substance in which they work because they bring to it a higher form of energy and power. It is interesting therefore to note that modern science has recently broken through to a new ability to manipulate light. Many of you will no doubt have heard of the amazing laser, that instrument which makes it possible to focus and project light so that all the particles are coherent and monochromatic and are therefore given a penetrating power and an ability to cross great distances without becoming dispersed, an ability not possessed by ordinary light. This light has

unique qualities. A single laser beam has the inherent capability of carrying all the information transmitted by all television and radio stations, and all teletypewriters and telephone lines in the whole world at the same time. And a laser beam has been projected to the moon, where it made a spot only 3 kilometres in diameter. A beam has also been converged to a fine hot point by a microscopic lens for use as a scalpel to remove a tumor from the retina of a human eye. The modification of primordial substance that has been achieved is as revolutionary in its implications as the release of atomic energy. I won't go into the details, because they are easily available. But I would recommend that you read about the laser both because of what it may be in the everyday world, and also because of the profound esoteric implications.

It seems very clear that we are not only entering a new atomic age and a new space age, an age of speed and an age of the universal man, but we are also entering into a new age of light. It is my belief that we are only at the beginning of the discoveries that science will reveal in the field of light. For example they are building another bridge between science on the one hand and religion, philosophy and occultism on the other, by some very recent discoveries which suggest that the basic structure of matter (light) is in fact a triple or a triangular one. You will understand that from a scientific point of view we enter a speculative area here and it would be a great mistake for esotericists to run around stating that their pet theories have currently been proved by science, for science will not support them in these views. The good scientist is usually cautious and tends to understate his case rather than overstate it and we should do well to observe the same respect for the truth. However, let me give you the facts so that you may draw your own conclusions. Buckminster Fuller, a famous American designer, inventor and planner, has shown that when one wishes to build a dome or a sphere, the most economical and structurally strong method is to build the sphere of uniform struts built up into patterns of triangles, grouped in fives and sixes in order to give a spherical form. Such a dome-like

structure is self-supporting and since the strength lies in the very triangular structure itself, it can be made literally of any size. Buckminster Fuller has quite seriously suggested that domes constructed according to his principles should be built over the central areas of big cities in order to give protection from the elements. It is a practical engineering proposition, even though some would shudder at the thought.

I was fascinated to learn therefore that medical biologists, investigating the structure of viruses, have discovered that spherical viruses are built on exactly the same structure as Buckminster Fuller's dome. They are built up of simple rod-like particles arranged into equilateral triangles and grouped in fives and sixes. In order to make this discovery the viruses had to be magnified by 500,000 times, a thing which only an electron microscope can do.

The Signature of God

Buckminster Fuller has called the triangle 'the signature of God'. Now not all viruses are spherical and not all are patterned in this way, but it begins to look as if science will prove the triangle and the Trinity to be as basic as the esotericist claims.

I remind you that we have been told that light and substance are synonymous terms. At the beginning of this year there was another major breakthrough in the field of the investigation of sub-atomic particles, in which a theory called 'unitary symmetry' was proved. Scientists have shown that when two of the properties of certain particles are plotted on a graph one obtains one of two patterns, each based upon a triangular structure. Final proof of the theory of 'Unitary Symmetry', and therefore of the existence of these triangular patterns, depended on finding a most unusual, and even improbable type of particle, and until it was found some two months ago many scientists remained extremely sceptical. But it was found in February and the validity of the theory proved. The same group of scientists is now suggesting that the ultimate particles of matter are probably three in number. A triplicity, a trinity, a triangle?

Light, energy, substance, matter, particles,

triangles—one begins to see a linking thread binding these diverse concepts held by science, philosophy and religion into a single coherent and fundamentally simple whole. We are surely on the edge of a most marvellous and creative fusion and synthesis of ideas and reality. The Psalmist says: 'In thy Light shall we see Light'. It is being shown today that in the light of an intelligent esotericism we shall see the light of truth about the material and substantial world. We can see that as scientists increasingly penetrate the intangible and the immaterial worlds they will prove to an amazed humanity the truths of occultism, truths which, if we keep our heads, we shall be able to relate in acceptable ways to scientific discovery and therefore help to fuse and link one of the basic dichotomies in humanity's thought life, the dichotomy between religion and science, between what

one might call the materialist and the spiritual world views.

It is interesting to note in passing that this will produce a new type of unity in man's thinking. No longer will the spiritual and material be regarded as separate, distinct and alien to one another. I mention again one of the quotations I have already used:

'Light and substance are synonymous terms. Soul and light are equally so, and in this equality of idea, light, substance, soul, you have the key to fusion and to the atonement which the Christ expressed so fully for us in his life on earth.'

All will be seen and known as energy, one living lighted substance of varying vibrations, carrying the different qualities of thought, desire, of soul and spirit which man develops upon the path of conscious evolution.

Contd. from p. 345

advanced artists, and learn from them of the ways and means by which they achieved. Later he will move on to portraying the physical objects that he sees, as he sees them, and then to idealising the forms he inwardly sees. He is now becoming more or less creative. Still later, if he is to become a great artist, he will work under the influence of inspiration, intuition, through extrasensory perception, or direct perception, and bring to the eye, the heart and the mind of the beholder of his creation concepts of the spirit and of the higher consciousness that ensoul the forms and exist within and beyond them.

In the days immediately ahead there will undoubtedly be, and on a higher level,

another *renaissance*, and other breakthrough in the field of art by means of which other colours, other dimensions, other forms, and other lives as seen through the eyes of the Seers of the race will be made evident for all to see, and understand.

The creative artists, aware and responsive to the nature and purpose of the spiritual Hierarchy, can be of inestimable value in preparing mankind to meet with an open mind and an understanding heart the coming approach of Christ and the Hierarchy. Concurrent with this event, Enlightened Ones will again walk among men, and a spiritually oriented *renaissance* will again come into being.

The Beacon editors welcome article contributions from Beacon readers for consideration.

BOOKS AND PUBLICATIONS

The Sufis, by Idries Shah. Published by Doubleday and Company, Garden City, New York. 404 pages, including Annotations and Appendix. Price, \$5.95.

The author, Grand Shiekh of the Sufis, presents an authoritative insight into a teaching and a way of life which are purported to have had tremendous, although often unrecognised, influence upon both the east and the west for the last 4,000 years.

In the Introduction, Robert Graves states: 'Though commonly mistaken for a Moslem sect, the Sufis are at home in all religions. . . . If they call Islam the "shell" of Sufism, this is because they believe Sufism to be the secret teaching within all religions. . . . Nor are the Sufis a sect, being bound by no religious dogma however tenuous and using no regular place of worship. They have no sacred city, no monastic organisation, no religious instruments. They even dislike being given any inclusive name which might force them into doctrinal conformity'.

It is the Sufi belief that Sufism is not a religion but that it *is* religion, that there is one underlying truth within everything that is called religion.

Sufis today are said to number about 50 million persons and the natural Sufi may be as common in the west as in the east. They are said to be found in every walk of life and 'what makes them so difficult to discuss is that their mutual recognition cannot be explained in ordinary moral or psychological terms; whoever understands it is himself a Sufi'. Sufism is so widely diffused and elusive of definition because it is what is termed a 'nutrient' for society, and the function of a nutrient is to become transmuted, not to leave unaltered traces.

In this definitive work, Idries Shah repeatedly seeks to impress upon the reader the fact that the Sufis believe in conscious evolution, that by an effort of will man can originate new faculties and is therefore capable of limitless perfectability, that the message of self-perfection may be carried into every conceivable kind of society because Sufism is believed to be concealed within every religion and because its bases are inherent within every human mind and must inevitably find expression. He emphasises that Sufism cannot be appreciated beyond a certain point except within the real teaching situation which requires the physical presence of a human exemplar or teacher. The author further points out that the presented material is necessarily incomplete for the reason that it is not possible to increase the amount of formal literature about Sufism without the balancing factor of Sufic practice, but that much information given in the book is unknown outside of traditional Sufic circles.

Much stress is laid upon the Sufic 'secret language' which is based upon Arabic numerical equivalents. There are stimulating excerpts from the writings of many Sufi Masters and glimpses into their often-startling teaching methods.

Here is a volume which is provocative, especially to the conventional, analytical or cataloguing mind. It is suggested that if certain facts anent the Sufis were fed into an electrical computer, the machine might incapacitate itself in an attempt to systematise them. For example, although scholasticism and mysticism are said to oppose one another, it is claimed that Sufism gave rise to a school of each. Moreover, it is presented as the underlying impulse or thought-current behind such apparently differing concepts as those of alchemy, the troubadours, the Whirling Dervishes, Christian mysticism, Zen Buddhism, the Order of the Garter, Rosicrucianism, Masonry and modern science. It is given as the substance of the allegories of Dante, the teachings of the school known as the Augustinians of the middle ages, the wisdom of some of the founders of western philosophy: Duns Scotus, Roger Bacon, Raymond Lully, St. John of the Cross, Solomon ibn Gabirol and St. Francis of Assisi, among others.

This book unquestionably will broaden the scope of its readers, not solely by means of its asserted historical data and relationships, but by virtue of its varying types of impact upon the western mind. The student of esotericism will find much food for thought in this work, especially in the contention that the Sufis have, for 40 centuries, deliberately used every legitimate method and vehicle at their disposal (including personal example, writing, dancing, poetry, discourse, healing, various types of miracles, language, philosophy, religion and science, as well as fables) to awaken, activate and expand the consciousness of mankind.

Having adapted their techniques to the time and culture in which they found themselves, it follows logically that the Sufis have avoided the tendency toward crystallisation. Thus the student of this treatise is led to the conclusion that Sufism, because it is said to have remained an organism and not an organisation, has served as a spiritual yeast in the wondrous process of leavening the mental bread of humanity.

HELEN B. DICKEY

The Crisis in Psychiatry and Religion, by O. Hobart Mowrer. An Insight Book. D. Van Nostrand Company, Inc., Publishers. 1961. 264 pages, Paperback Edition. \$1.95.

A plague-laden fog called 'mental illness' has been spreading through many countries for the last few decades, blighting more and more lives every day. In the United States alone about 10,000,000 persons suffer some form of mental illness. Mental patients occupy half the beds in the hospitals of the United States, which means there are as many mental patients as all others combined, and American hospitals are admitting 250,000 new mental patients every year. For every patient who directly suffers this choking haze and

hell, there is a circle of family and friends who are depressed, distracted, and drained of emotional and financial energy.

The psychological waste and demoralisation caused by mental illness has become a planetary problem of our time and is apparently increasing. But what are the causes? Who or what is responsible? And what help can be offered by medical science, including psychiatry, by social agencies or by religion?

Dr. Hobart Mowrer, Research Professor of Psychology at the University of Illinois, urges with emphasis that psychiatry and the church have proved relatively helpless in efforts to overcome mental illness largely because they have ignored or misconceived its moral and spiritual causes.

When Freud began his pioneering work in Vienna, neither the church nor the medical profession had shown any readiness to study the mental causes of neuroses. As he listened to his patients he began to realise that emotional and mental disturbances were often expressions of subconscious conflicts. His therapy was based on getting the patient to recognise the conflict, bring the desires to the surface of consciousness, and find ways of expressing them as 'normal', thus releasing the tensions caused by repression. The therapist was concerned not with guilt as real, but only with 'guilt feelings', the pressure of which had to be removed. Sin was imaginary, only sickness was real. The patient was therefore offered an easing of tensions, a sort of absolution, without having to accept moral responsibility, a solution which some have called 'cheap grace' since it required no contrition nor restitution.

As church leaders became more concerned with personal counselling, many, in an effort to be 'scientific', became imbued with prevailing psycho-analytic theory. In so doing, says Dr. Mowrer, they abandoned their own most effective heritage, the recognition that there is a law of the Spirit as well as a law of the flesh, and that man is made whole, not by rejecting his higher conscience, but by facing the Spirit, accepting personal responsibility, accepting his errors, making restitution where possible, and turning to the grace of a power greater than his personal self. In this, the means of grace include active participation in fellowship with others like-minded, and the undertaking of some form of service in help and concern for others. We are members one of another. Healing requires restoration to wholesome membership in society.

The Freudian ethic, Mowrer sees as the classic Tempter, inducing the tempted to feel that the voice of conscience is a delusion, that if he eats the forbidden fruit he will not surely die, but will become as a 'god', free. The devil offers liberation and power, with immediate rewards, as to Eve and Christ, if one will follow his persuasion. But wherever the Freudian reasoning is accepted, as it is widely accepted in modern society, the author is convinced that it devitalises the moral sense and results in moral confusion, mental confusion, emotional confusion.

Dr. Mowrer agrees with those who believe men suffer less from suppressed sensuality than from suppressed spirituality, and that the misery of the sinner which prompts him to hide, to escape facing 'the Father' or social taboos, is based not merely on 'illness' and suppressed desires, but on transgression, disobedience to the still small voice.

When psychotherapy again considers that it is dealing with the Soul, and that liberation comes by the take-over of the lower self by the Higher, we may again have a clearing of the fog. Then we may again look up and set our course by the stars.

ARTHUR P. MOOR

Instead of Violence: Writings by the Great Advocates of Peace and Non-violence Throughout History, by Arthur and Lila Weinberg, Grossman Publishers, New York (1963). 485 pages. \$7.50.

Like a giant microscope the book, *Instead of Violence*, explores the philosophical anatomy of violence unearthing the seed-roots of its creation, preservation and expression as it has evolved through history. It searches for new methods and tries out new ways of improving world human relations on the local, national and international fronts.

Arthur and Lila Weinberg have made a real contribution to world peace in producing a book which serves as a documentary library of research in its collection of the ideas and writings of the great advocates of peace and non-violence.

Divided into six sections, the first section, 'After the Atomic Bomb', covers 1946 to the present. In this section there are the writings of thirty-two important men and women in this search for peaceful relations between men. Beginning with Pope John XXIII, who asks the world to halt the arms race '... not by force of arms, but by the light of reason Martin Luther King traces his pilgrimage to non-violence and states: 'The choice is either non-violence or non-existence'. Dr. King tells how he was about to despair of the power of love in solving social problems until he came upon the life teachings of Mahatma Gandhi, 'As I delved deeper into the philosophy of Gandhi my scepticism concerning the power to love gradually diminished and I came to see for the first time that the Christian doctrine of love operating through the Gandhian method of non-violence was one of the most potent weapons available to oppressed people in their struggle for freedom'.

Dr. Jerome D. Frank, renowned psychiatrist, hopes to develop what psychologist William James called for: 'A Moral Equivalent of War', to satisfy the legitimate human drives such as thirst for glory, self-sacrifice and group solidarity. Dr. Frank suggests that, 'the coming conquest of space offers unlimited chance for heroism, self-sacrifice and group solidarity. He brings out how the theory that non-violence could apply in international conflicts as renunciation of force has become a necessity for human survival.

Dr. Linus Pauling, prominent scientist, initiated a petition campaign to obtain signatures of scientists who urged 'an international agreement to

stop further testing of nuclear weapons'. More than 11,000 scientists in forty-nine countries signed. He said: 'I believe that the development of these terrible weapons forces us to move into a new period in the history of the world, a period of peace and reason, when world problems are not solved by war or by force, but are solved by application of man's power of reason, in a way that does justice to all nations and that benefits all people'. The first section ends with the address given by Dr. Albert Einstein to a rally of the students for Federal World Government in which he said in 1946: 'Enduring peace will come about, not by countries continuing to threaten one another, but only through an honest effort to create mutual trust'.

The five other sections are entitled: *In the Face of Fascism* (1933-1945), *The War to End Wars* (1914-1932), *Organising For Peace* (1815-1914), *The Rise of Protestant Pacifism* (1400-1814), and *Before Guns* (sixth century B.C.-1400 A.D.).

There are over one hundred and twenty-five well-known names presented in *Instead of Violence*, making it a valuable tool to help man probe his heart and mind and to come to a conclusion on why it is imperative for his very life that he learn to recognise and remove these seeds of hate rooted in fear, distrust and suspicion, and allow right human relations the freedom to expand and unite in an ever widening interdependent world relationship.

MAYNOR MCWILLIAMS BATES

Ideas and Ideals

IN a recent contribution to *the Beacon* the concept of creative spirit was enlarged on, seeing in spirit the cosmic essence and within spirit, germinating creatively, mind, idea, archetype. This Plotinus would call 'nous', a concept occurring in the writing and thinking of Pierre Teilhard de Chardin (the noosphere), and in C. G. Jung as 'spirit generates "mind-stuff"', and in this medium ideas are conceived.

All great thinkers see planetary life as an outgoing stream manifesting in a diversity of forms, largely at an unconscious level; through the experience of life-in-form consciousness develops. The essential purpose of planetary life and being has been seen as the creation and growth of consciousness. This places the central meaning and medium for divine purpose on the mental plane, where true love, causation exists. Jung describes the planet as a sphere of raw spirit-stuff and sees man as co-creator. This creativeness ultimately seems to be in consciousness, whether regarded as understanding, 'seeing', illumination, experience of Being, of Unity, or as bliss.

If this is so, ideas are seen as archetypes, universal truths; and ideals as man's attempt to formulate and to crystallise these concrete mental terms qualified by feeling. Within evolutionary change and the limitations of time and space, growth in vision develops in spite of pre-occupation with material things and control by environment. The expanding mind grasps wider and wider visions of Reality. And great thinkers such as Martin Buber, Pierre de Chardin, Jung, Pope John, the Bishop of Woolwich, emerge in their own time and place to influence human consciousness as a whole.

The idol is the final crystallisation of the idea in material form and related to daily life. Whether they are god-idols of primitive peoples, or the idol of wealth, power or position, or even other personalities, each carries energy, the idea, dynamic energy: the ideal, aspirational and propulsive energy: the idol, force in a specific channel, dominating, exclusive.

Seeing the process of life as the growth of consciousness, as the creative result of life in form, of the experience of living in form, knowledge

becomes transmuted into wisdom as consciousness grows through experience. Experience of life is not a matter of length of time, but of penetration into depth or height where meaning and increasing growth of being result, with an increase in at-onement with all life. Understanding experience in these terms, and the effect of channelling energy into worship of the form, one sees the significance and danger of separateness. At the present stage of humanity's growth in consciousness this is a stage outgrown and therefore sinful, against recognised divine truth. It has been truly said: 'Evil is the good we should have left behind'.

In growth of consciousness, and a nearer approach to the centre of divine Being and reality, where the great ideas or prototypes, images of God, are dimly perceived, the true function of personality is recognised as that extension of divine life in outer manifestation which progressively unfolds and harvests the true inner consciousness of the soul. Through the growing fusion in consciousness of soul and personality, the personality transmits divine life, love and purpose, flowing through the soul to all manifesting life, thus creating a synthesis in the vertical and horizontal life of the personality.

In the context of the manifesting world, the ideas and archetypes of synthesis, and of men's true relation to each other and to the One Life, emerge in the sharing of mental energy, of culture and religious life, of geo-physics and science, including atomic and planetary explorations; in international conferences, in art and in sport; in the coming together of leaders and laymen in a movement towards unity, the ideal; in the working out of the concept of brotherhood and inter-relatedness of men in accepted responsibility for the needs of under-developed countries, and in great disasters.

Man is now beginning to see disaster for all men in failure to solve common, basic human problems, such as hunger, need for education and opportunities for all men to develop their whole potentiality. As such the heresy of separateness is recognised, and can at last be left behind, if we now build the outer forms on the accepted ideal of one world and one humanity.

MURIEL ROBINSON

A Lamp in the Darkness

I am where all things began, the issuing-forth of the creatures,
Known to the wise in their love when they worship with hearts
overflowing:

Mind and sense are absorbed, I alone am the theme of their
discourse:

Thus delighting each other, they live in bliss and contentment.

Always aware of their Lord are they, and ever devoted:

Therefore the strength of their thought is illumined and guided
toward me.

There in the ignorant heart where I dwell, by the grace of my
mercy,

I am knowledge, that brilliant lamp, dispelling its darkness.

from The Song of God, X.